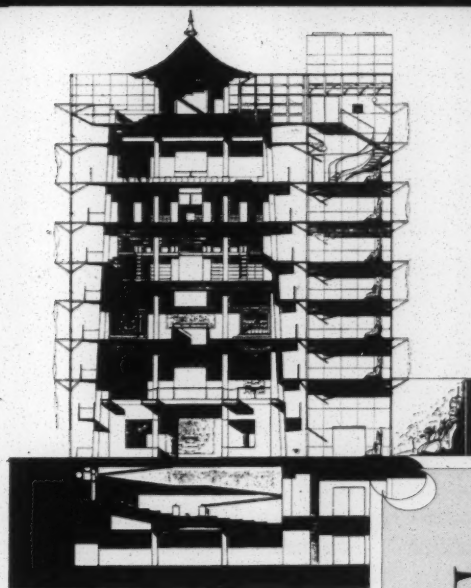
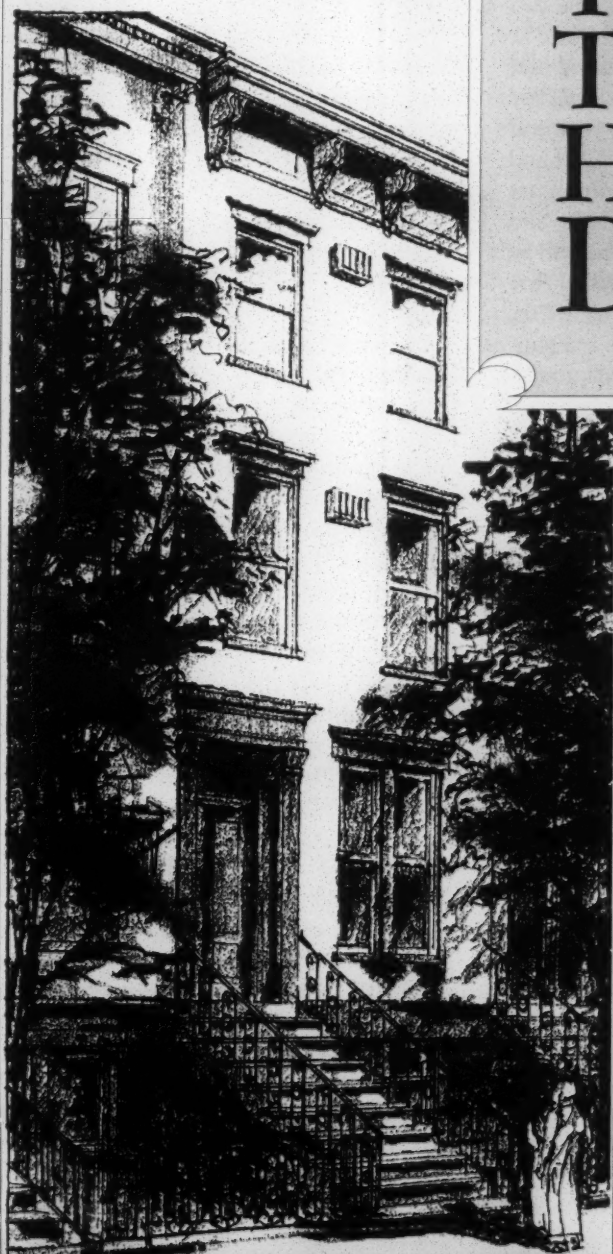


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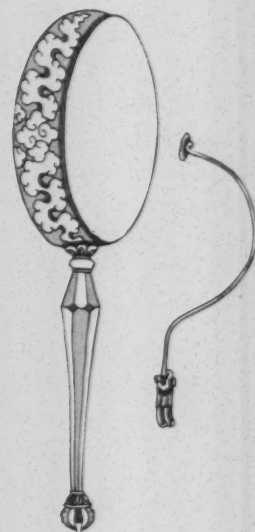


THE TIBET HOUSE DRUM



The Tibet Building

*Volume 5 Issue 1
Winter-Spring 1996
New York City*



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Letter from the President

January 1, 1996

Dear Member,

Here we are at our ninth newsletter. Time just goes spinning by. I trust this now finds you well and happy, enjoying the New Year of the Fire Rat (2123), the first of the next twelve-year cycle.

I am more concerned than ever about Tibet, since the political situation seems grimmer than ever. The new leaders of China, Jiang Zemin and Li Peng, are falling all over themselves trying to show how tough they can be on Tibet. It looks as if they are closing in for the final solution, by intensifying the population transfer of Chinese colonists. They are draining the Yamdrok Lake for power to give these new colonists some artificial manufacturing jobs around the Tibetan cities, since there is no subsistence livelihood for the Chinese farmer on the Tibetan plateau. But the mess they are making in the process! Already the Tibetans are smothered in their cities, all the young males unemployed, drinking cheap Chinese firewater, and playing pool in the streets — everywhere there are pool tables, even in Darchen under Mt. Kailash! Now the latest affront of the Chinese is to proclaim their own candidate for the Panchen Lama, attempting to overrule the Dalai Lama in a purely spiritual matter! Aside from the twisted irony of the Chinese communist government claiming to recognize a reincarnation of a soul, the danger is that they are deliberately being provocative, in order to stimulate protests and harvest more arrests and imprisonments. For example, recently as many as 50 monks were arrested at the Tashilunpo. Look at what they have done now

to Wei Jingsheng — another fourteen years of imprisonment and torture for this courageous and lucid man! Wei is one of the few Chinese who has openly admitted the illegality of China's invasion and annexation of Tibet.

Everything looks so bleak for Tibet on the material plane. Somehow His Holiness and His people have not lost heart. In fact, Tibetans believe that on the inner, spiritual plane, there are signs of impending dramatic changes. We can only lend our prayers to theirs. Our form of active prayer is to persist in building this House for Tibet in this World City, nurturing and gathering seeds of culture for the resurrection of the civilization when the land becomes free again! We are grateful that you all continue to join our efforts!

At our fall meeting of the Board of Directors, we were delighted to welcome two new members, Leila Hadley Luce and David L. Phillips. Leila is a writer, a contributing and consulting editor to *Tricycle: The Buddhist Review*, actively involved in many cultural causes and a long-term supporter of Tibet and His Holiness. Her book *Tibet: Twenty Years after the Takeover* was published in 1979, and her new book, *Journey with Elsa Cloud* will be published by Turtle Point Press in 1997. I first met David at Amherst College in the 1970s, and since then he has gone on to a distinguished career in the human rights movement. He served as President of the Congressional Human Rights Foundation, in Washington, for more than seven years. In 1989, the Foundation presented its Raoul Wallenberg Human Rights Award to His Holiness the Dalai Lama. Now David works with the Peace Research Institute, Oslo, and the European Centre for Common Ground on projects in the fields of conflict resolution and peace-making. We are very happy to have these distinguished and highly effective new Board members.

We are moving into our second three-year plan. On behalf of Tibet House, I express gratitude to those donors who have enabled us to meet our initial goals and to those new and continuing members whose support is so essential to our work. We had hoped to fill the staff positions necessary to achieve the original aims of our first three-year plan, but we are not quite yet at the level where we have the space for or can afford such a large staff. We still need our own building with sufficient offices, meeting and gallery space. However, we have done remarkably well, considering the hard times the Tibet movement as a whole is still undergoing. After the Board meeting and retreat this fall, Nena, the executive officers and I decided to continue to take responsibility for Tibet House for another three years. The

second three-year plan calls for Board-building and stabilization of long-term funding, in order to be able to secure a suitable space and retain an adequate staff.

We are pleased to announce that *Wisdom and Compassion: The Sacred Art of Tibet*, is opening on May 9, 1996, at the Kunst- und Ausstellungshalle, Germany's National Gallery, in Bonn. There will be a party for 2,000 people at the opening, at which Phillip Glass has kindly consented to perform. His Holiness has been invited from Dharamsala, and His schedule may allow Him to visit later in the month. Arrangements for Barcelona, Spain, and Tokyo, Japan, are currently being finalized. The updating and translating of the catalog into all these languages has been quite a business, with special thanks going to the heroic efforts of Marilyn Rhie, and the careful, patient work of Paul Gottlieb, Julia Moore and the staff at Harry N. Abrams, Inc. The work has been so intense that we had to postpone the exhibition we are organizing jointly with Asia Society on the *Mandala: Sacred Architecture of Enlightenment*, curated by Denise Leidy and myself, from February of 1996 until April of 1997. Jeffrey Jordan, our Director of Exhibitions, has continued to make these important programs possible.

We wish a warm good-bye to Alexis Hawkins, who is moving on to the world of high technology, leaving us with a much-improved computer situation. We would also like to give special thanks to John Morgenegg and all of those volunteers who have enabled us to do so much with so little.

Nena and I are just back from a pilgrimage to Tibet, India and Bhutan. I had a magnificent journey with eight new friends to Mt. Kailash in western Tibet — I was really surprised about the magic and power of that holy mountain! For Hindus, it is the *axis mundi*, the main abode of Shiva and Uma, Father and Mother of the Gods. For the Jains, it is where Mahavira attained perfection. For the Bonpo Tibetans, it is the gateway to the primal paradise. And for Indian, Nepali and Tibetan Buddhists, it is the center of the Mandala Palace of Paramasukha-Chakrasamvara, Father-Mother Buddha (the deity on the cover of our *Wisdom and Compassion* book), where the mandala is always open. I began to have an inkling of what that might mean during this arduous but exalting circumambulation. We then went to India to visit His Holiness in Dharamsala. He was delighted to hear about our progress at Tibet House. Then Nena, Uma and I went with another group of people to Bhutan, where we made delightful pilgrimages to the Kyichu Temple and Tiger's Lair Monastery in Paro, *continued on page 3*

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Fourth Annual Tibet House Benefit Concert

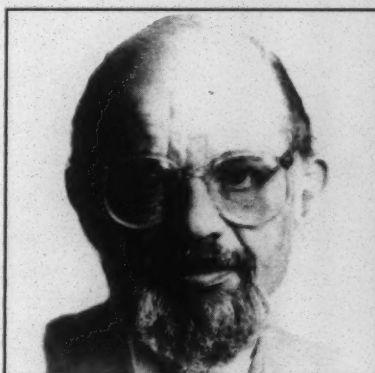
celebrating the Monlam Festival - Tibetan New Year
February 19, 1996

Dana Lixenberg



NATALIE MERCHANT

John Bentham



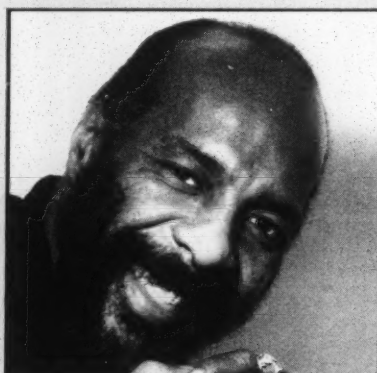
ALLEN GINSBERG



EMMYLOU HARRIS



Philip Glass



Richie HAVENS

John Bentham



LAURIE ANDERSON

Philip Glass has brought together performing artist Laurie Anderson, Tibetan pop-star Dadon, poet Allen Ginsberg, country-western artist Emmylou Harris, legendary folksinger Richie Havens, virtuoso fiddler Ashley MacIsaac, popular singer Natalie Merchant, and yet-to-be-announced surprise guests, to present another outstanding concert at Carnegie Hall on Monday, February 19, 1996. We suggest you buy your tickets early for what promises to be an amazing event!

General public tickets go on sale January 1, 1996, priced at \$20 - \$75. Tickets can be purchased from Carnegie Charge at (212) 247-7800 or from the Carnegie Hall box office, 154 West 57th Street. Special benefit tickets, for \$275 each or two for \$500, include select seating at Carnegie Hall and invitations to a supper party with the performers hosted by John and Jodie Eastman, Harrison Ford and Melissa Mathison Ford, and Uma Thurman, and can be purchased directly through Tibet House.

Note: We're delighted to announce that PATTI SMITH will be appearing as one of our surprise guests!



DADON



ASHLEY MACISAAC

George Georgakakos

LETTER FROM THE PRESIDENT

Continued from page 2

and to Kurjey Temple and the other holy sites in Bumtang, the home of the great Treasure-Revealer, Pema Lingpa.

We returned to hear the very sad news about one of our Honorary Reserve Board Members, the distinguished religion scholar-practitioner-teacher, Dr. Lex Hixon who passed away on November 1st. Lex was a dear friend, just around my age, often said to be my "non-identical twin brother," and was well known and beloved to many of us in the Tibet House family. Lex is survived by his wife Shiela, another Reserve Board Member; his four beautiful children, Alexandra, Dylan, India and Shanti; and several grandchildren. Farewell, Lex, please come back soon to inspire and instruct us with more wonderful books and teachings!

Dear member, as I always say to you, you are essential to our success.

Your gifts and good work sustain the life and spirit of the hard-pressed Tibetan people. We all need to keep working all together on all levels. Perseverance! With great thanks for all your help and all your future efforts,

All best wishes for the New Year of the Fire Rat,

Sincerely,

Robert A. F. Thurman
President, Tibet House New York
Jey Tsong Khapa Professor of Indo-Tibetan Buddhist Studies,
Columbia University

KAILASH: A First Glimpse

This fall, Tibet House and Inner Asia Expeditions organized a trip to Mt. Kailash in Tibet. Here are some excerpts from a piece written about the trip by Tad Wise.

True to plan, we load into a minibus on October 5th at 8:10 in the morning. Driving through the last neatly pleated hills of Nepal we get acquainted: Jack Montgomery, Inner Asia's tour guide (on earth); Bob Thurman (of dharma, Wolfgang, Bhaddi, Freddy, Jay Leopoldo; Valerie and myself. Behind us, in a van of their own, follows a cast of porters, sherpas and kitchen staff. Dotted between vehicles are the men upon whom our lives will depend for 48 hours and days that I can, at present, imagine: our drivers.

Before Day One is done, we'll know why drivers are paid better than doctors in Tibet. Himalayan driving is a sort of ever-in-process open-heart surgery. Every moment you continue your earthly life is a small miracle accomplished by none other than the man at the wheel. He's a super-hero. Either that or an accident waiting to happen. We have three personnel drivers on trek, a fourth driving the truck.

During the next two days, we thread our way through the checkpoints and border towns of China-subverted Tibet. At day's end, we seek refuge in dank, garage-like rooms, replete with Chinese TV and broken toilets. For restaurant food, occasionally tasty, is just as often lethal. One by one we succumb to this malady or that, recovering, relaxing, but not complaining. The roads are too frightening, and I — for one — am too tired. It's too painful to complain of something that can clearly get worse.

In the basement cafeteria of a huge cavern-like "hotel," Bob Thurman gives his first dharma talk. He speaks of the preciousness of human life, laughing at how fortunate we are to be re-acquainted with fear first hand, forced into better appreciating "the tremendous achievement of a human birth." While openly recording this talk and its many wondrous sequels, I cast my eyes around at the group of us, witnessing a certain glow emanating from the features of those listening, as each is realizing afresh: "Okay...now I know why I'm here..."

Transferred into trucks, we learn the Chinese are dynamiting new sections of road, which doesn't do much for the old ones. Tight turns have become "squeeze-bys." Outside tires are less than a foot from the edge too much of the time. I'm clammy with sweat, even if I'm cold in a sweater. Jock, in a T-shirt, is sitting elephant-rider-style on the cab of the truck. He's taking the full brunt of wind and damp shadows and doesn't seem to feel the cold. He's also riding in what I'd wager is the only sure jump-safe position on the entire rig. This knowledge alone might be enough to keep a professional warm.

Outside Zhangmu, we hear about a landslide another day or two up the line. The fact that it awaits us many miles away allows me to bury this info. But a funny thing happens. A couple of mountains roll by. Another town or two, the sky goes dark, then light again — and *voilà!* — Here's the landslide. Look at that! Where the road used to be is now a freshly formed flank of earth swarming with nearly a hundred sherpas hurrahing towards us with work permits in one hand and ropes in the other.

Continued on page 11

TIBETAN MEDICAL CLINIC AND SCHOOL Mount Kailash, Purang District, Ngari County, Tibet

Traveling to Mount Kailash this fall, we were delighted to meet a remarkable person, a former Lama, Gangriwa Choeying Dorje. A native of Darchen, the village at the foot of the sacred mountain, he had spent years in exile in India, during which time he had studied at the Central Institute for Higher Tibetan Studies in Sarnath. During the Eighties, he returned to Tibet to his home village and its sacred sites, in his personal attempt to rebuild Tibetan culture after the devastation and tragedy of the cultural revolution. He has circumambulated the mountain 160 times, and has become well known to numerous pilgrims who have made the trek.

As we traveled through the rugged country of western Tibet, we noticed in the villages and nomadic camps how poor, ill-clothed, and apparently unhealthy were the people of the area. We realized, of course, that the old infrastructure of Tibetan doc-

tors operating out of a network of monasteries had been swept away during the decades of communism, and there is no new system for Tibetans, though the Chinese settlers have Western style hospitals in the bigger towns where they live.

Having seen this reality among the people on our way, we were delighted to discover that a Tibetan Medical Clinic and School has been started in Darchen, by the collaborative effort of both Bonpo and Buddhist Lamas and laypersons. Our group of pilgrims put together an on-the-spot donation of \$108 when we visited there. It was very moving to see the two classes, including young women as well as young men, working on mastering the medical texts, at the same time as beginning practical training in the clinic. We pledged to try to raise some small funds in America when we returned — at least to let people know about the school and its needs through the *Tibet House Drum*.

The building for the school and clinic was built with approximately \$100,000 raised through the development fund founded by the previous Panchen Rinpoche. The school and clinic will serve the entire Ngari Province, the huge area of Western Tibet. Serious cases could be brought to the clinic. But the Tibetan physicians trained at the clinic will also travel widely among the nomads to maintain the ongoing health of the people. At the moment, there are around 2 teachers, 2 administrative workers, 4 clinical workers, and 43 students. They need funds for scholarships, teachers, medicines, nurses, and so on. If you would like to contribute to this project in any way, please contact Tibet House.

Address of clinic:
Tibetan Medical Clinic and School,
Mount Kailash
Gangri Darchen, Ngari, Tibet

WISDOM AND COMPASSION UPDATE

The grand opening of *Wisdom and Compassion: Sacred Art of Tibet*, will be celebrated with a gala party on May 9th, 1996 at the Kunst- und Ausstellungshalle der Bundesrepublik Deutschland in Bonn, Germany, with invited representatives from the German government and international guests; renowned composer Philip Glass will perform during the evening. On May 10th the exhibit will open to the general public under the German title *Weisheit und Liebe: 1000 Jahre Kunst des tibetischen Buddhismus*. The Kunsthalle will also be bringing a group of monks from Namgyal monastery in India, for the creation of a sand mandala in the central atrium of the exhibition hall. Of the 160 objects originally exhibited in 1991-92, 106 will appear in this exhibit, augmented by 81 unpublished masterpieces not previously exhibited. The total collection is loaned to Tibet House by 34 institutional and private lenders, to whom we extend our heartfelt thanks.

In conjunction with the opening, the University of Bonn is holding an international symposium, *Mythos Tibet*, which will include presentations on: *The Historical Development of the Image of Tibet*; *Function and Intentions of Idealized Images of Tibet*; and *Perspectives and Projections in the Western Discourse on Tibet*. Conference participants include: Peter Bishop (University of South Australia, Magill), Loden Sherab



Green Tara Mid-17th Century
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Dayab Rinpoche (University of Bonn), Per Kvaerne (Oslo University), Samdong Rinpoche (Chairman of the Assembly of the Tibetan Peoples's Deputies, Dharmasala, India); Heather Stoddard (Centre Nationale de la Recherche Scientifique, Paris) and Robert Thurman (Columbia University). The symposium will be open to the public. For further information, you may contact Ms. Jutta Seligmann at the Forum Department of the Kunst- und Ausstellungshalle, telephone 011-0228-9171-236; or call Tibet House New York, (212) 213-5592.

The exhibit catalogue will be available in May and is being reissued in an expanded English version and a German edition. The original catalogue, written by Marilyn Rhie and Robert Thurman, includes an 85 page supplement containing 89 new images and text. Available in hardcover only, the new catalogue can be ordered from Tibet House.

When the exhibit concludes on August 25, 1996, in Bonn, it will proceed to the Fundació "la Caixa", one of Europe's foremost cultural centers, located in Barcelona, Spain, where it opens on October 1, 1996, closing on January 14, 1997. Afterwards, the exhibit will depart for Japan. The exhibit catalogue will be published in both Spanish and Catalan language editions. We will keep you updated regarding the Spanish and Japanese venues in forthcoming issues of the *Drum*.

INDRA'S NETSEARCH

With a multimedia computer, a Net-browser and a modem (preferably at 28.8 bps), realization of our interconnectedness may be instantaneous, visible, audible, and even — as one sits at the keyboard — tactile. A Net search under the topic "Tibet" will return hundreds of listings of sites related to Tibet and Buddhism, pages or places to which you can go as quickly as changing channels with your TV's remote-control device. For this reviewer, netsurfing in search of information, inspiration, edification and enlightenment has become as much a habit as picking up the morning paper from the front doorstep. However, the newspaper does not include chants of the Gyuto Monks, video clips of the Dalai Lama's arrival in India in 1959, or reports of the week's events in Lhasa or Beijing; the Internet does.

Beginning with this issue of the *Drum*, we would like to bring a few nodes to your

attention and will continue to update you in forthcoming issues.

The Free Tibet Home Page (<http://www.manymedia.com/tibet/>), sponsored by Boojum Expeditions in Montana, offers hyperlinks to:

- Tibetan Support Organizations and their Programs
- Tibetan Readings and Resource List
- Tibetan Buddhism on the Net
- The activities and efforts of the XIV Dalai Lama
- How to experience Tibet, and Tibetan/Himalayan Culture firsthand through travel
- Tibet/Himalayan Political and Cultural Events outside of Tibet
- Legal/Diplomatic/Economic Actions to Free Tibet
- Actions you can undertake to help Tibet and Tibetans

We recommend the stunning exhibition of *Tankas of the Koelz Expedition*, offered by the University of Michigan Museum of Anthropology (<http://www.umma.lsa.umich.edu/umma.html>). The 48 tankas represented here are part of a larger collection of artifacts gathered in Northwest India and Ladakh in 1933, and are now in cold storage, so this Web site is the only place to view them.

A moving portrait of modern Tibet may be found in Alison Wright's *Tibetan Voices: Portrait of a Culture in Exile*, sponsored by Global Network Navigator at the GNN Travelers' Center (<http://nearnet.gnn.com/gnn/meta/travel/features/features.html>). Based on a recent exhibit at the Phoebe Hearst Museum of Anthropology, University of California at Berkeley, this Net site, created by Wright and Ralph Davies, presents photographs and personal interviews made in India and *Continued on page 11*

IN FRONT OF MAITREYA, THE WISH OF THE FUTURE

by Elisabeth Benard

Before sunrise on May 28, 1995, Nima, four of his relatives and I began our twenty-one-day circuit of holy places associated with Buddhas and Bodhisattvas in Dargayab State in Tibet. Our first destination was Jyamdun, which literally means "in front of Maitreya (the future Buddha)." To reach Jyamdun in one day, we ascended by horse and descended by foot four 16,000-foot-high mountains, and traversed a web of rivulets before arriving in Jyamdun at nine o'clock at night.

From the roof of the adobe house where we were staying, we looked north to the hill above the town. Not much had changed since our last visit in 1983. The devastated monastery, which before 1959 had housed 2,500 monks, remained a cracked skeleton of red earthen walls that wailed when the wind traversed them. Of the former thirteen *khamtsens* (colleges), only one had been rebuilt. Looking to the south, we saw that the gently sloping hill was filled with new three-story adobe houses. The Jyamdun temple was surrounded by new houses, tiny shops and a school.

According to the biography of the first Khamtrul Rinpoche, the Jyamdun temple was built by the thirty-third king of Tibet, Srong Tsen Gampo. The temple's ancient statue of Maitreya was carved from meteorite-like stone and placed on a throne. In the seventh century, Jyamdun was known as O'gnu Byams Chen Lhakhang, O'gnu's temple of the great Maitreya.

We know by a cliff inscription that the temple existed in 804 CE, but no existing records chronicle its history in the ninth or tenth centuries. The following anecdote indicates that it may have been destroyed: In the eleventh century, Nyag sTon Sherab Lama had a dream of the lion-faced dakini who prophesied that he would discover a wonderful sacred object. Shortly afterwards, some workers informed the lama's manager that four of their plow-heads broke after hitting stone. The manager related this to the lama, who asked them to dig up this stone. A large stone statue was found attached to a throne. Though they tried to dig up the throne, it proved too large, so they severed the statue



Jyamdun Maitreya with ancient throne

from its base, leaving the throne in the ground. Lama Sherab felt certain this statue was the sacred object prophesied by the dakini. He organized the building of a chapel, surrounded by 108 stupas, to encase the statue.

Over the centuries, the chapel was enlarged into a temple several stories high. The statue remained in the temple until the Cultural Revolution. In 1966, the head was lopped off and thrown into a latrine, and the entire left side of the statue was badly damaged. Local Tibetans then retrieved the head and hid it until 1978.

When we visited Jyamdun in 1983, the temple was partially destroyed and many statues were badly damaged. All kinds of artisans, including silversmiths, sculptors and painters, were repairing voluntarily the temple and the statues.

The artisans were also building a new Maitreya statue of hammered copper gilded with gold. When we returned in 1995, the new two-story statue studded with semi-precious jewels was being worshipped by Tibetans who offered it *dri mar* (yak butter) and incense before circumambulating it clockwise three times to show respect.

Though this new statue has the most prominent place in the main temple, a smaller chapel known as Tse Chu Lhakhang (spring water temple) has more historical

significance. In the early Eighties, Jampal Gyatso, the main artist and supervisor for the reconstruction, was determined to dig up the ancient throne. Nima remembers visiting Jyamdun as a young boy and descending underground to see the throne and to collect spring water. In 1985, Jampal Gyatso and many people from Jyamdun dug at the spot of the throne, where they found the throne as well as broken statues of the Tang Chinese princess Wen Cheng Kongjo, Minister Gar, and beautiful, stone lotus pedestals. The stone throne is unique because it is supported at each of the four corners by two lion bodies, which share only one lion head. It is very common to have eight lions, two at each corner, but never eight bodies with only four heads.

This is indeed a very ancient throne which is in excellent condition. In

1995, a temple was constructed over the throne where the ancient Maitreya statue was placed again, surrounded by numerous paintings depicting the life of Maitreya.

As we observed throughout our visit to Dargayab and Chamdo (one of the main cities in Kham), construction of Maitreya statues is prolific. They are usually one story high, except for the one in Chamdo, which is almost three stories high. Most statues are made of clay pounded with herbs that repel insects and infuse the statue with a pleasant aroma. These hollow clay cores are painted brilliant gold and other bright colors and filled with sutras, mantras and sometimes a small, ancient statue. Finally, they are consecrated by an important lama connected to the temple or area.

I do not know why so many Maitreya statues are being built. However, I would speculate that the fame of this Maitreya temple in Jyamdun has influenced the region tremendously. Also, because Maitreya represents the future Buddha who will manifest when the dharma is again flourishing in a peaceful environment of non-persecution, the people of Dargayab enjoy his symbolic presence.

Elisabeth Benard teaches Indo-Tibetan Buddhism at the University of Puget Sound in Tacoma, Washington.

CHINA'S BUDDHA COMPLEX

by Pico Iyer

The choosing of divine leaders is seldom left to atheists. In Tibetan Buddhism, finding the highest spiritual incarnations is a matter of the highest spiritual importance, involving years-long monastic search parties, elaborate batteries of tests given to every prospective lama, the careful study of dreams and portents, and finally, the imprimatur of the Dalai Lama himself. It is neither a beauty pageant nor a lottery.

So when the Chinese Government declared on Wednesday [November 29, 1995] that it had found the new Panchen Lama — Tibetan Buddhism's second-highest religious authority — by a drawing of lots, it was more than the latest slippery gambit in China's 45-year occupation. It marked a worrying escalation in the extent to which Beijing seems ready to mock and even appropriate everything that is sacred to Tibetans.

The Chinese presumption in overruling the Dalai Lama, who had selected a different boy in May, is as absurd as if Fidel Castro tried to appoint the next pope.

Of course, the political manipulation of religion is an ancient tradition in all societies. Even before the occupation, many Dalai Lamas were puppets of shrewd Tibetan regents. And the ironies of the Chinese ploy are obvious: that they seem prepared to endorse the lama system they

have long derided now that they have decided to manipulate it, and that they defend their actions by referring to outdated Manchu treaties similar to those they deem irrelevant in the matter of Hong Kong. The Communists are also, presumably, claiming to be better Buddhists than the Dalai Lama.

What makes the Panchen Lama dispute so important is that the ongoing chess game between the most populous nation in the world and a tiny government-in-exile is nearing its endgame: the Tibetans have already lost their country and much of their heritage, and now they are in danger of being stripped of their spiritual leadership. The Dalai Lama is 60 years old. He has repeatedly said that he may well be the last in the 604-year-old lineage, an obvious attempt to pre-empt a succession struggle upon his death, when Tibetans, who have relied on him for more than half a century, will likely have to deal with a Chinese-appointed "Dalai Lama."

If China's selection of the Panchen Lama is not universally challenged, its leaders will have won by showing that spirit can be trumped by politics.

From the time Chinese troops swarmed into Tibet in 1950, they have tried to hit Tibetans where it hurts most: in the heart of their belief. Not just by killing 1.2 million Tibetans and by destroying all but 13 of the

country's 6,254 monasteries. And not only by diluting Tibetan racial stock through forced intermarriages that amount to "ethnic cleansing." But most effectively by broadcasting their contempt for faith itself.

Celibate monks were once forced to copulate in public and to use sacred texts as toilet paper. When I last visited Lhasa, Tibet's capital, I was shocked to see that the Potala Palace, the equivalent of both Westminster Abbey and Buckingham Palace, was open only to tourists. We were shunted around a few rooms in the wrong (heretical) order, while Tibetans stood plaintively outside.

It would be easy for Westerners to say that China's takeover of the incarnation process is of concern only to a faraway mountain land and the 14 million people (a handful by Chinese standards) who follow Tibetan Buddhism. But it would be untrue. Beijing's actions are an assault on anyone who believes that some things are sacred, beyond expediency. And as China continues its conversion of complex tradition into a thing for tourists (it is now building six new hotels in Lhasa), we must ask ourselves how far we are willing to acquiesce in the remorseless eradication of a culture.

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Consecration of the Temple at the Norbulingka Institute

Founded by the Council for Religious and Cultural Affairs of His Holiness the Dalai Lama to preserve and promote Tibetan art and culture in exile, the Norbulingka Institute is located in Dharamsala, India. Norbulingka derives its name from the Dalai Lama's summer residence in Lhasa, established in 1754 by the 7th Dalai Lama, Kalsang Gyatso. Prof. C. Regina Kelley (Maine College of Art) was there for the consecration of the Temple at Norbulingka, a three-day ceremony in the first week of November 1995, and she shared her observations:

The day of the consecration ceremony began with a pre-dawn migration of families from Dharamsala and miles around with thermoses and picnic baskets, tourists from around the world, high lamas and their entourages, nuns and monks from every monastery in McLeod Ganj, lining the road to Norbulingka. The Dalai Lama came in a fabulous procession, smiling and greeting people along the way. Masked dancers from the Tibetan Institute of the Performing Arts (TIPA) preceded Him, and He was followed by attendants carrying a gigantic golden cloth.

Within the temple, two immense tankas of Amitayus and Tara were unfurled from the balcony railings for this special ceremony. After the Dalai Lama was seated, guests were directed to the tiny

balconies upstairs as monks filled the ground floor and the larger crowd filled the courtyard in front of the temple doors. His Holiness was seated on a tall, intricately carved throne faced by a sea of monks in red robes, yellow patchwork ceremonial shawls and tall yellow hats.

The consecration lasted more than two hours, tea and rice being served as both an offering and sustenance by young monks with grace and efficiency, as there was not an inch of space unoccupied by celebrants. His Holiness personally blessed every person who had worked to create Norbulingka and the festivities. The line of artists and workers carrying long white katas up to His throne lasted for thirty minutes. Later, large and small groups picnicked in the various spaces created by the winding gardens surrounding the Temple. The day closed with an energetic performance of folk-dancing and singing by TIPA members.

The Norbulingka Institute offers study opportunities in Buddhist philosophy, Tibetan language, painting, woodworking and fabric work. Many courses are open to English-speaking westerners. For more information about the institute, please contact the Council for Religious and Cultural Affairs of His Holiness the Dalai Lama, Gangchen Kyishong, Dharamsala 176215, Himachal Pradesh, India.

Magical Mandalas of Mustang

Marcia R. Lieberman

One of the most ancient of human designs and symbols, the mandala evolved over the course of millennia from marks enclosing a magic space to a highly symbolic and metaphoric construct. In the hands of Tibetan and Newari Buddhist master painters, it became a vehicle for patterns of beautiful and dazzling intricacy that embody deep religious significance. This lecture will examine the evolution of Tibetan mandalas, with a focus on the wall paintings of Lo Monthang, the capital of Mustang in Northern Nepal.

Evening Lecture

Friday, February 2

8-10 pm

\$10 Members / \$12 Nonmembers

SPB33

Stages of Meditation: Kamalashila Meditation Series

Venerable Thupten Phuntsok

This workshop is a series of four talks in which the Venerable Thupten Phuntsok, a fully ordained monk, will outline in detail the Tibetan Buddhist system for meditation according to Kamalashila, an eighth-century disciple of Shantirakshita, the first Indian monastic scholar to teach philosophical Buddhism in Tibet. He will cover the five typical problems that occur during meditation, their eight antidotes, and the nine levels of deep concentration reached by applying these antidotes. A new translation of sections from an 8th-century meditation manual will be provided to each student.

Lecture Series

Wednesdays, March 6 - 27

8-10 pm

\$80 Members / \$90 Nonmembers

SBT21

Compassionate Power among Goddesses from the Land of Snows

Elisabeth Benard

Throughout the world, goddesses are associated with mountain tops, the ocean, caves, well-springs and many other natural formations. As in the natural world, we also find them symbolizing features of the mental world such as wisdom, the inner power sovereigns and mercy. Though there is a multitude of goddesses representing aspects of the natural, mental, and spiritual worlds, frequently goddesses are seen only as mothers or representing fertility. This evening we will discuss some well-known and some less well-known goddesses in Tibetan Buddhism. These will include Prajnaparamita, the mother of all the Buddhas; Tara, the Buddha who helps one cross over the ocean of cyclic existence; Chinnamasta, the ego destroyer; and Palden Lhamo, the magnificent protector of Tibet and the Dalai Lamas. We will discuss Tibetan Buddhism's dynamic portrayal of goddesses and their compassionate power. Why is there such a plethora of goddesses and so few fertility goddesses? How does this reflect Tibetan Buddhist beliefs and goals? This lecture will be illustrated with slides of goddesses and actual sites in Tibet.

Evening Talk

Friday, March 8

8-10 pm

\$10 Members / \$12 Nonmembers

SBP34

Goddesses and Body in Tibetan Buddhism

Elisabeth Benard

In recent decades, a renewed interest in goddesses, the body, and Tibetan Buddhism has burgeoned. Ancient goddesses are worshipped by new adherents, the physical body has been discovered as a source of energy, and Tibetan Buddhism is being taught by Tibetan and Western teachers throughout the world. In this workshop, we will explore the importance and the power of the body, discuss personal experiences of our relationship to our bodies and examine Tibetan Buddhist explana-

Tibet H Programs at the

All classes will be held at the New York Open

For Registration please c

tions which might enhance or present insight into why we treat our bodies in a particular way. Then we will familiarize ourselves with some Tibetan Buddhist goddesses who represent compassion, power or wisdom. We will elaborate more fully the Tibetan goddesses discussed on Friday night and be introduced to others. We will discuss what these goddesses reveal about ourselves, our personalities, and our relationships to our bodies. This will be followed by a discussion about visualizing oneself as a goddess, developing the pride of a goddess, avoiding self-aggrandizement and applying some of these techniques to develop compassionate power in our daily lives. According to Tibetan Buddhism, everyone can become a Buddha — an embodiment of compassion, power and wisdom.

Note: Please bring a notebook (8½"x11") and pencil. Also bring anything that you might like to share with the group.

Workshop

Saturday, March 9

10 am - 5:30 pm

\$75 Members / \$85 Nonmembers

SBS24

Inner Peace and the Environment

Lama S. Gangchen Tulku Rinpoche

In this evening lecture, Tibetan Rinpoche Lama Gangchen Tulku will discuss the Buddhist teachings of interdependence, the nature of the five elements and how they relate to our physical bodies and natural environment. How can we live in harmony with the environment and repair the damaged five elements? How can we keep our precious life-energy pure and healthy? Lama Gangchen will give a detailed self-healing practice, introducing basic visualization techniques to purify the chakra system, as outlined in his book *Self-Healing II*.

Evening Talk

Friday, March 22

8-10 pm

\$10 Members / \$12 Nonmembers

SBP35

Buddhism, Women and the Modern World

Jan Willis

Following upon the discussion begun on the previous evening, this day will be devoted to addressing issues that impact upon contemporary women, both in Asia and in the West, who are interested in Buddhist practice today. The day will be divided into two sessions. In the morning, we will look at women sangha in Asia, focusing especially on Tibetan and Ladakhi nuns. During the afternoon session, we will shift the focus and concentrate on women Buddhist practitioners in the West. What is the current situation of enrobed women practitioners? Do present-day Buddhist institutions make a welcoming space for women? Does "enlightenment" demand the repression of sexuality, asexuality or androgyny? Are these questions, in the context of spiritual questing, appropriate ones? Working through these issues and others, together we shall attempt to form some workable answers.

Workshop

Saturday, April 13

10 am - 5:30 pm

\$75 Members / \$85 Nonmembers

SBS26

t House The Open Center

Open Center, 83 Spring Street, New York, NY
please call (212) 219-2527

Self-Healing, Relaxation and Regeneration (Ngal-So)

Lama S. Gangchen Tulka Rinpoche

This two-day workshop will expand on the teachings outlined in the Friday evening lecture describing the tantric "self-healing" techniques using meditation, mantra recitation and visualization of the five "dhyani" or "wisdom" Buddhas (Amoghassidhi, Ratnasambhava, Akshobhya, Amitabha and Vairocana). Lama Gangchen will explain how the practitioner draws upon the transformative potential these deities embody to purify negative mental and physical states.

Weekend Workshop

March 23 & 24

Complete workshop \$130 Members / \$150 Nonmembers

One day of workshop \$75 Members / \$85 Nonmembers SBS25

Tibetan Language Class

Lama Pema Wangdak

Highly experienced teacher and director of the Vikramasila Foundation, Lama Pema Wangdak offers a broad approach to the basic skills needed to communicate in Tibetan with ease. The lessons cover elements of Tibetan grammar and syntax and focus on developing oral, reading and writing skills. To be held at Tibet House.

Ongoing Class

Wednesdays, April 3 - May 1

6 - 7:30 pm

\$50 Members / \$60 Nonmembers SBT22

Women and Enlightenment in Buddhist Literature

Jan Willis

Buddhist scriptures present a wide variety of images of women and of their place and standing in relationship to Buddhist doctrine and practice. In this evening talk, Prof. Jan Willis will present a survey of these diverse images as found in Theravadin and Mahayanist literature.

Evening Lecture

Friday, April 12

8-10 pm

\$10 Members / \$12 Nonmembers SBP39

The Science of Enlightenment

Joseph Loizzo, MD, MFA

This evening lecture will explore the scientific world view of Buddhism, comparing and contrasting it with our own. The focus will be on how the Buddhist theory of evolution was explained by the therapeutic philosopher, Nagarjuna. The profound and healing impact of Nagarjuna's views that evolution is "empty," or open to conscious change, and that "enlightened" speech is the ultimate tool for the evolution of empathy will be compared with recent Western views of the evolutionary origin of human altruism and language. The final application of Nagarjuna's views to Indo-Tibetan Tantric practice will be discussed and compared with current neuroscience research on the dominant role of language in regulating and developing the mind.

Evening Talk

Friday, May 3

8-10 pm

\$10 Members / \$12 Nonmembers SBP37

The Artful Science of Embodying Enlightenment

Joseph Loizzo, MD, MFA

For the curious or advanced practitioner, the scientific psychology of Buddhism is a living treasure-house of tools to cope creatively with our awesome human freedom and responsibility. This workshop will focus on the scientific culture of Tantric Buddhism, introducing/reviewing the theory and practice of its four basic tools: 1) the empathic capability of emptiness; 2) the basic yoga of mentor-bonding; 3) the art of archetypal imagination; and 4) the conscious science of lucid sublimation. After a brief cross-cultural orientation to the tantras, participants will first learn/review the basic "four keys" framework for self-analysis and the "two insight" framework for meditating on selflessness, the doorway to Tantric practice; second, we will discuss/rehearse the use of "mentor bonding" as the grounding discipline of internalizing others' wisdom and virtues; third, we will explain/review the living art of "converting" an ordinary self-image into an enlightened one, using a divine archetype of choice; finally, participants will learn/practice a basic "vase-breathing" exercise for deepening relaxed clarity and developing a "feel" for re-channeling vital energy. All discussions and practices will be compared and contrasted with the closest cross-cultural analogues in Western scientific psychology and neuroscience.

Workshop

Saturday, May 4

10 am - 5:30 pm

\$75 Members / \$85 Nonmembers SBS27

Basic Buddhism I

This series will consist of four evening lectures, two by Michael Roach and two by Kadam Morten Clausen.

Lecture Series

Wednesday, April 10 - May 1

8-10 pm

\$40 Members / \$45 Nonmembers SBT20

Michael Roach

What is a Buddha? Who was Shakyamuni Buddha? How did he live and what did he teach? What is the history of Buddhism in Asia? What can Buddhism contribute to our modern situation? Are all the Buddhist practices the same? Which practices can we usefully incorporate into our daily lives? These are the questions we will discuss in this series, designed for the curious, the beginner in Buddhist practice, or the advanced Buddhist who wishes to re-examine the fundamental concepts. We will rely heavily upon a book written by the 15th-century Tibetan master, Je Tsongkapa. Copies of the translation of the book will be provided to each student.

Wednesday, April 10 & 17

8-10pm

\$25 members / \$30 nonmembers SBS22

Kadam Morten Clausen

Geshe Kelsang Gyatso's best-selling *The Meditation Handbook* provides clear instruction on the twenty-one principle meditations of the Stages of the Path, or *Lamrim*. The practice of *Lamrim* enables us to go beyond a superficial understanding to gain actual experience of the spiritual path. With its unique combination of contemplation and meditation, and its clearly-defined structure, *Lamrim* is the perfect practice for those seeking structure in their spiritual practice. In this course, Kadam Morten, Geshe Kelsang Gyatso's representative in New York City and Washington, DC, will give talks and lead meditations and discussions on selected teachings of the *Lamrim*.

This course is suitable for anyone interested in improving themselves, meditation, Buddhism, happiness — and especially for those looking to establish a spiritual practice.

Wednesday, April 24 & May 1

\$25 Members / \$30 Nonmembers SBS23

**DON'T
MISS!**

A PERFORMANCE BY THE SERA JE MONKS: A Journey to the Heart of Tibet in Sacred Music and Dance

Saturday, May 11, 1996

This unique multimedia performance of the Sera Je monks will encompass a theatrical display of the traditional sacred arts of Tibet, including ritual music, chanting, and sacred dance performed by the monks, who will wear colorful costumes that portray real and mythical animals, spirits, and Buddhist deities. The history of the land and the people of Tibet will be illustrated by slides, and video projection will deliver views of life at Sera Je Monastery, dramatic footage of recent demonstrations inside Tibet and a message from the Dalai Lama.

These dramatic performances will be embedded in a narrative in Act I that intro-



Monks from Sera Je performing the Skeleton Dance.

duces the audience to the natural and political history of Tibet. Act II will expand into the brilliant spiritual culture that blossomed

in Tibet with the development of Tibetan Buddhism. This introduction to the religious heritage of Tibet will touch on the basic ideas of Buddhism and provide a glimpse of monastic training, including public debate, ritual recitation, and meditation.

A Journey to the Heart of Tibet will conclude with a question-and-answer session in which the audience will be able to address questions to the senior monks in the troupe.

Saturday, May 11, 1996. Location to be announced. For ticket information, please contact the New York Open Center at (212) 215-2527.

Programs at the Open Center

continued from previous page

Faculty Biographies

ELISABETH BENARD received her doctorate in Indo-Tibetan Buddhism from Columbia University. She has lectured throughout the United States in diverse venues, such as the Open Center, Asia Society, Harvard University, University of California at Berkeley, Tibet Center, Service to Mankind, and numerous Protestant churches. Also she has lectured in Japan and India. By traveling, photographing, and researching in Asia for the last twenty-five years, she continues to indulge her insatiable appetite to understand and communicate to others Asian cultures, especially Tibetan culture. She has authored numerous articles and *Chinmasta: The Awful Buddhist and Hindu Tantric Goddess*.

KADAM MORTEN CLAUSEN has been a student of the world renowned Buddhist Meditation Master and best-selling author Geshe Kelsang Gyatso since 1981. He was given the title "Kadam" by Geshe Kelsang Gyatso to indicate that he is a fully qualified teacher of Kadampa Buddhism. He has been teaching the art of meditation since 1985.

LAMA GANGCHEN TULKU RINPOCHE (born in Tibet in 1941) is the holder of a long unbroken lineage of Healing Lamas and Tantric Masters. He has a profound knowledge of the interdependent relationship between body and mind, and has developed the ability to understand the causes and conditions of our mental and physical sicknesses, beyond the mere physical symptoms. Thus, he is able to help many to overcome and heal their physical and mental problems, and to reconnect them with their inner most pure (crystal) self-healing energy.

MARCIA R. LIEBERMAN, PH.D., is a visiting scholar in the Department of Visual Arts at Brown University. She has traveled extensively to remote and secluded areas in India and Nepal researching Tibetan culture. Her area of special interest is Buddhist art. She and her husband, Dr. Philip Lieberman, have completed a photographic documentation of the Buddhist wall paintings of Mustang and are working on conservation projects of temples and paintings in the region.

JOSEPH LOIZZO, MD, MFA is a Harvard-trained psychiatrist on the U.C. Davis faculty who draws on twenty years' experience as a practitioner/researcher/translator of Indo-Tibetan Buddhism to humanize the teaching and practice of Western medicine and psychiatry. He recently completed a translation of Nagarjuna and Chandrakirti's *Philosophy Sixty* and *Philosophy Sixty Commentary*.

VENERABLE THUPTEN PHUNTSOK is a fully ordained monk in the Tibetan tradition, and teaches Tibetan language at the Asian Classics Institute in Manhattan.

MICHAEL ROACH received his bachelor's degree from Princeton University. He was ordained a Buddhist monk in 1983 and was the first westerner to qualify for the geshe program at Sera Je Tibetan Monastery in southern India. He is director of the Asian Classics Institute in Manhattan, a school for training Buddhist translators and teachers.

LAMA PEMA WANGDAK is the resident teacher at Palden Sakya Center of New York and Woodstock and director of the Vikramasila Foundation. Lama Pema has been teaching Tibetan Buddhist studies and meditation in North America and has lectured at numerous universities, colleges, schools and religious organizations.

JAN WILLIS is Professor of Religion and Walter A. Cromwell Professor of the Social Sciences at Wesleyan University. For almost thirty years she has studied with Tibetan Buddhists in India and Nepal. For fifteen years she was a close student of Lama Thubten Yeshe. She has published a number of articles and several books, the latest of which are *Feminine Ground: Essays on Women in Tibet* (1989, reprinted 1995) and *Enlightened Beings: Life Stories from the Ganden Oral Tradition* (1995).

Help Put Tibetans Online!

The Canada Tibet Committee is organizing a fundraising campaign to upgrade and expand the on-line network for Tibetan communities in India and Nepal. The network in India (which now includes Dharamsala, Delhi and Sarnath) will be expanded to other areas, including Kathmandu, Mundgod, Kalimpong and Dalhousie. It is hoped that enough money will be raised to ensure the continued success of the network and allow all Tibetans in the region cheap and easy access to E-mail and electronic news. Such access is vital in helping to keep Tibetans and Tibetan supporters in touch with each other.

For more information, please contact:
Canada Tibet Committee
Email Project
4675 Coolbrook
Montreal, Quebec H3X 2K7
Canada

INDRA'S NETSEARCH *Continued from page 5*

Nepal with the goal of letting Tibetans speak for themselves. "Dedicated to Tibetan People Everywhere," it has achieved that goal beautifully.

Note: by the time you receive this issue, the GNN Travelers' Center will have opened up a link featuring East of Lo Monthang: In

Ottmar Liebert and Luna Negra

On Saturday, December 2, 1995, internationally acclaimed guitarist Ottmar Liebert and his band, Luna Negra, performed a benefit concert for Tibet to a sold-out house at the Marin Civic Center in San Rafael, California. The beneficiaries of this inspired evening were Tibet House New York, the Tibetan Nun's Project, the Tibetan Children's Village in Dharamsala and Namgyal Monastery. Each of the four organizations received a donation of over \$13,000 from the proceeds of the concert. Ottmar and Jane Bay, who organized the concert, deserve many kudos and thanks from the Tibetan community at large for their incredibly successful efforts.

Ottmar requested that a portion of this donation be allocated towards a project in Tibet and, accordingly, Tibet House will allocate funds to assist with the construction of a Tibetan medical school in the Mt. Kailash area (see story on p. 4). We are also seeking additional funds to match a grant that we wish to make to the Tibetan Library of Works and Archives in Dharamsala, for the purchase of state-of-the-art dehumidifiers to preserve their archives. Please send contributions for this matching grant project to Tibet House.

Jane Bay requested that a much-needed computer be purchased for Tibet House, and we eagerly complied. We would like to extend our heartfelt thanks to Jane Bay, Ottmar Liebert, Stefan Liebert and Luna Negra.

the Land of Mustang, with text by Peter Matthiessen and photographs by Thomas Laird, based on the book published by Shambhala Publications. This includes a section on Buddhism in Mustang.

Young Tibet, written by Geoffrey Sherrard and illustrated with photographs by Sonam Zoksang, is the Summer 1995 cover story of New York's new *GLOW: The Net Magazine for Expanding Minds* (<http://www.vyne.com/glow/>), published by GreenLynx Media, Inc. This portrayal of contemporary Tibet is a summary of the current situation in Tibet, interviews with three young Tibetans in exile,

and features avi files of the Dalai Lama and of a crackdown by Chinese troops in Lhasa.

GLOW features a piece in its Fall 1995 edition entitled *Tibet: The Destruction Continues* written by Nicholas Ribush (originally for the journal *Mandala*) and illustrated by Sonam Zoksang. This issue also includes an in-depth look by Laura Brose at the Tibetan Hunger Strike at the UN in October 1995, with recorded excerpts (in wav and aud formats) of interviews conducted in English and in Tibetan with the strikers — probably the first time Tibetan has ever been heard on the Internet!

KAILASH: A FIRST GLIMPSE *Continued from page 4*

Our lead sherpa, Lobsang, is picking porters as we leave the trucks behind. Lumbering stiffly forwards, some of us give our day-packs to the boys appearing out of nowhere who carol us with, "I carry, sir. I help. Very dangerous, sir. I help!" — their wide smiles and confident hands both comforting and disconcerting...

Six days in all, we motor up the Tibetan Plateau, accomplishing automotive miracles the whole way (until the drivers staying up the whole night disassembling and reassembling an engine by lamp-light, still only coax two last miles from it before car and a much-feared driver are left behind). Relying more on the truck, we load in cozy 'n tight to the two remaining Land Rovers. Quizzing, joking, trading tales and opinions until Thurman eats up the air with a sentence two paragraphs long, then we know... it's dharma time. We learn the root mantras of several Kailash guardians and exactly why Mt. Kailash is considered the center of the universe to Hindus, Buddhists, Jains and practitioners of the Bonpo religion. We learn to visualize a mentor before and above us in meditation and to thank this guru and dedicate any progress in our practice to the good of all sentient beings. All this we glean while jangling along hideous roads with wondrous views clipped from travel books —

but just out of the window, gorgeous, dangerous...real!

Finally, through the remains of broken old mountains, we spy new ones. Then, up a pass and around the bend, Land Rovers jolt to a halt. Our driver (the beloved one) takes off his hat, whispering: "Kailasha!" And there she is. Like a single snow-white swan towering above dozens of pond-dwelling ducks. We spill out of the cars, embracing each other, smiling, praying, taking pictures amidst prayer flags, cairns, and the reverential clothing-heaps. And yet... (I'm soon thinking) it's smaller than I'd imagined. Not as isolated. Yes, I start fritzing about with it — this magnificence — this Kailasha, until I convince myself that I've over-estimated its inherent power and must silently suffer some cosmic disappointment. I wander off to mask an anti-climax. But the mountain has a trick or two bound up in these never-melting snows — and the very next second I'm struck with a weeping fit, now laughing in amazement at my tears.

We must hurry, I'm told; there isn't much left of the afternoon and we have papers to file with officials, camp to make, business to attend to.

"Anything. Anything. I'll do anything for you..." I whisper, climbing back into the Land Rover, more than amazed with a first glimpse.

TIBET HOUSE BENEFIT CONCERT

The Monlam Festival
Monday, February 19
Carnegie Hall, NYC

Tickets are available through Carnegie Charge at (212) 247-7800 or at the Carnegie Hall box office, 154 West 57th Street.

Object as Insight: Japanese Buddhist Art and Ritual

January 14-March 17, 1996
Katonah Museum of Art (Katonah, NY)

April 19 - June 30, 1996
Museum of Fine Arts (Boston, MA)

Landmark exhibition of approximately 70 Japanese Buddhist ritual objects presented in a contextual environment. Several public programs at the Katonah Museum, a two-day symposium at Amherst College, and a 136-page catalogue are among the offerings linked to the exhibition. *For more information, call (914) 232-9555.*

Asian Art Museum of San Francisco

February 18, 1996, 1 pm
Tibetan New Year's Festival, including traditional songs, dances and ceremonial offerings. *For further information, call (415) 668-7855.*

Miami Friends of Tibet

February 19
Losar Festival (location to be announced)
Will include slide presentations, Tibetan food and handicrafts.

March (date to be determined)
Asian Festival at the Exotic Fruit and Spice Park in Homestead, FL, will include Tibetan arts and crafts and a booth offering information on Tibet. *For further information, call (305) 642-9454.*

Pittsburgh Friends of Tibet

February 15, 7 pm
Kick-off meeting for Students for a Free Tibet. Himalayan Tibetan Restaurant, 3531 Forbes Ave., Pittsburgh (Oakland), PA.

March 11, 7:30 pm
Pittsburgh Friends of Tibet and Amnesty International co-host Gendun Rinchen, a former Tibetan prisoner of conscience, at the Lutheran University Center, Forbes Avenue, Pittsburgh (Oakland), PA.

April 20, 7:30 pm
The Sera Je Monks present *Wildlife, Tamed Mind: A Journey to the Heart of Tibet in Sacred Music and Dance*. Synod Hall, 5th Avenue at Craig Street, Pittsburgh (Oakland), PA. *For further information, call (412) 373-1826.*



Colorado Friends of Tibet

March 4-10
Tibetan Culture Week

May (date to be determined)
Kitaro will perform at Southern Colorado University in a benefit for the Resettlement Project. *For further information, call (303) 499-4168.*

Tibetan Association of New York & New Jersey

Losar Celebration
February 23rd, 7:30 pm

Celebration of the Dalai Lama's Birthday
July 6th.
Reception at 7:30 pm followed by a documentary on His Holiness.

Both events will take place at the Ukrainian National Home, 140 Second Avenue, New York, NY. *For further information, call Lobsang Ngodup at (212) 425-5051 ext. 3255.*

Princeton Friends of Tibet

They and University of Princeton Students for a Free Tibet are still planning their spring calendar. For information about upcoming activities in the Princeton area, call (609) 924-5243.

"Going Home: Tibet"

March 27, 7:30 pm
Slide presentation by Sonam Zoksang, who left as an infant in 1959 and who recently traveled through the provinces of Kham, Ü-Tsang and Amdo. The Tibet Center, 359 Broadway, 5th Floor, New York, NY. Tel. (212) 966-8504.

Institute for Asian Studies

April 12, 6:30-8:00 pm
Pilgrimage to Tibetan Temples, Part II
Slide/lecture presentation by John M. Lundquist, the Susan and Douglas Dillon Chief Librarian of the Oriental Division, New York Public Library, based on his March 1996 trip to central Tibet focusing on architecture, ritual and symbolism of the Kachu, Shalu and Chung Riwoche temples. *For further information, call (212) 338-0159.*

The Tibetan Book of the Dead

June 8-16
An English language opera that depicts the epic journey of a dying soul through a series of spiritual and emotional planes along the road to rebirth. MTI Theater, 37th and Chestnut Sts., Philadelphia, PA.

For further information about these performances, which are part of the American Music Theater Festival's 1996 offerings, call UpStages at (215) 893-1145.

A Passion for Life: A Conference Re-visioning How We Live, Heal & Die

June 21-24, 1996
Minneapolis Convention Center
Robert A.F. Thurman, Ph.D., will be a keynote speaker and workshop presenter at this conference, which will help people re-vision their views of healing, see aging as a time to seed the future, revise their views of death, and use their senses, souls and awareness to make the second half of life the fullest. Other speakers/presenters will include Joan Borysenko, Matthew Fox, David Feinstein, Ilana Rubinfeld and Rabbi Zalman Schachter-Shalomi. Information and brochures available from Open U, 706 N. 1st Street, Minneapolis, MN 55401 or at 1-800-779-3635.

Library of Tibetan Works & Archives

Courses in Buddhist Philosophy and Tibetan Language
March - December 1996

The Centre for Tibetan Studies, in Dharamsala, India, is offering a wide range of intensive courses in Buddhist philosophy, including "Merit Accumulation, Pure Morality & Bodhisattva Conduct"; "Renunciation, Bodhicitta & Profound View"; and "Lamrim Practice," taught in Tibetan by qualified lamas and translated into English. Beginning and advanced Tibetan language courses will also be offered. Please address inquiries to: The Secretary (Centre for Tibetan Studies), Library of Tibetan Works and Archives, Dharamsala - 176215, INDIA; tel: (91-1892)-22467.

Jacques Marchais Museum of Tibetan Art

The Tibetan Museum, 338 Lighthouse Avenue, Staten Island, New York, will have limited winter hours. Groups and members of the public will be able to visit by appointment. Please call (718) 987-3500 to make an appointment, request a calendar of events, or for information about ordering the museum's catalogue *Treasures of Tibetan Art*, which will be published later this spring. The museum will resume regular public hours on April 6, 1996, 1-5 pm Wed.-Sun.

Trip to Mt. Kailash

Tibet House is planning a trip to Mt. Kailash in late May - early June. This journey will not entail hiking as strenuous as that in the previous pilgrimage to this sacred mountain. (See article on p. 4 for a description of last year's trip.) Please call Tibet House for details.

TIBET HOUSE AUDIO SERIES & GIFTS

TIBET HOUSE AUDIO SERIES

Tibet House is offering a series of cassette recordings of lectures and conferences given at the American Institute for Buddhist Studies and the New York Open Center by leading scholars of Tibetan Buddhism, psychotherapy and philosophy. We will be announcing additional recordings as they become available for distribution. Please specify which tapes you are want when ordering.

Basic Buddhism I:

Robert A.F. Thurman, Ph.D., the Jey Tsong Khapa Professor of Indo-Tibetan studies at Columbia University, covers the basics of Buddhism in this series of introductory lectures delivered at the New York Open Center in the fall of 1994. In addition to discussing traditional Buddhist concepts, Professor Thurman explores new directions in American Buddhism.



ALLEN GINSBERG T-SHIRT

Legendary poet and artist Allen Ginsberg designed this 100% cotton black T-shirt for the 1995 Yamantaka Donation art benefit. Sizes: medium, large and x-large.

\$18 includes shipping and handling

How to Order

All orders should be placed with Tibet House. Please send the specific details of your order along with a check or money order payable to: Tibet House, 241 East 32nd Street, New York, NY 10016.

Basic Buddhism II:

Professor Robert A.F. Thurman continues his introduction to Buddhism in these lectures from the Open Center, with a greater emphasis on the path of practice. Using Shantideva's *Guide to the Bodhisattva's Way of Life* as the primary text, Professor Thurman considers the path of the Bodhisattva, one who has achieved the pure altruistic wish to achieve the state of Buddhahood for the sake of all sentient beings, and the practices that lead to the fulfillment of this aspiration.

Buddhism & Psychotherapy Dialogue: Two Paths or One?

This dialogue brings together Mark Epstein, MD, Jack Engler, Ph.D., and Robert Thurman, Ph.D., three eminent American Buddhists who have been at the forefront of the movement to clarify the similarities and differences between Buddhism and Western psychology and to make genuine, sophisticated Buddhism accessible to American professionals and therapeutic practitioners. Recorded during a fall 1994 workshop, the discussions examine the Abhidharma, the psychological teachings of the Buddha and what these teachings offer traditional psychotherapy.

Each series comes as a four-cassette set, available for \$43, including shipping and handling.



THE POWER OF COMPASSION

Cassettes by His Holiness the 14th Dalai Lama

Set 1: *Contentment, Joy and Living Well*

In this two-cassette package the 14th Dalai Lama offers the essence of Tibetan Buddhist wisdom in direct, everyday language.

Set 2: *Facing Death and Dying Well*

His Holiness the Dalai Lama draws upon ancient Tibetan teachings of death and dying. Both sets recorded at the Wembley Conference Center by Tibet Foundation.

Each set is available for \$25, including shipping and handling.

Prints for Sale:

"A VIEW OF OLD LHASA"

Tibet's sacred city, Lhasa, was founded about 633 CE, by King Srongtsan Gampo. This limited edition line drawing (26" x 40") presents Lhasa as it existed in 1948. It was drawn from source maps and photos of that time, including material from the Heinrich Harrer, Waddel and Hugh Richardson archives.

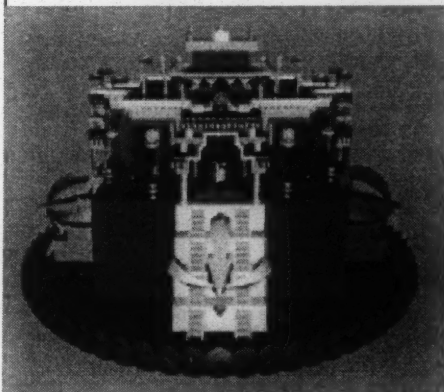
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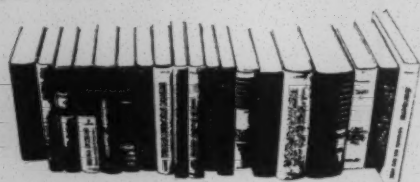
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Tibet House New York is dedicated to preserving the living culture of Tibet. We feel that the wisdom and art of all non-industrial civilizations add meaning to life and enrich the emerging global culture. We share a special love for Tibet, its people, its spectacular highland and its civilization of extraordinary beauty. Tibet is called the "Roof of the World" with a land mass the size of Europe; its mountain snows are the source of Asia's greatest rivers. Yet its thousand-year old Buddhist civilization of genius, peace and harmony is under threat of imminent extinction. By presenting Tibetan culture and its special art of freedom, we hope to inspire people to join in our effort to save it. Tibet House is part of a world-wide network of similar institutions committed to insuring that the light of the Tibetan spirit never disappears from the face of this earth.

OUR WORK IS:

- to present to the West Tibet's ancient traditions of art and culture by creating a Museum Without Walls for the future repatriation of outstanding examples of Tibetan art and developing traveling exhibitions, publications and media productions;
- to preserve and restore the full spectrum of Tibet's unique cultural heritage by acquiring a photographic archive and a resource library, working with Internet and Web sites to distribute information on Tibet and activities to preserve its culture and providing support to conservation activities both within and outside of Tibet; and
- to share with the world Tibet's practical systems of spiritual philosophy, science of the mind, non-violent approach to confrontations and human development using intercultural dialogues in cooperation with educational, historical and other cultural institutions.

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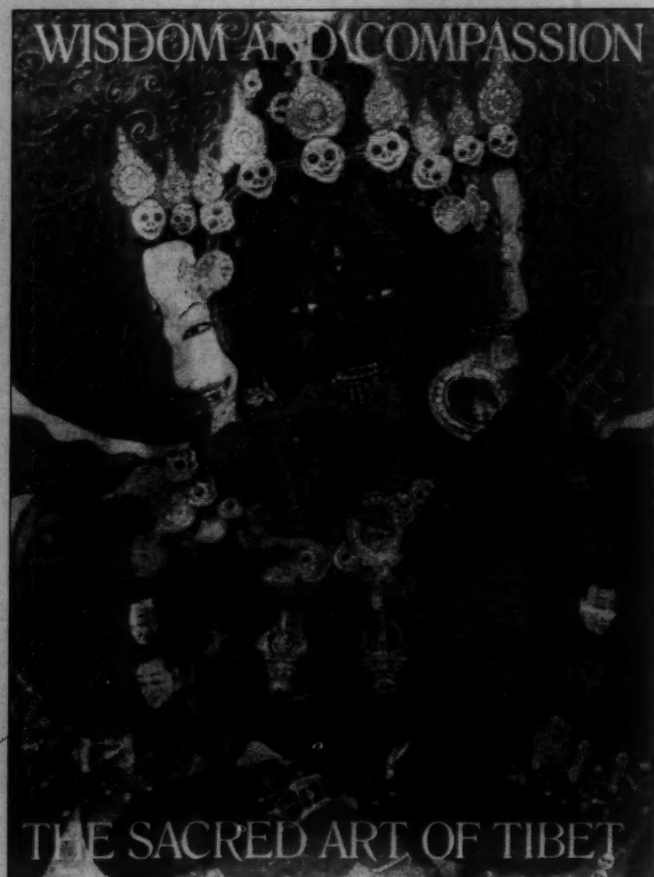
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